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1st March 1958.

Sri Rajor General
Yashunath Singh
Sreenagar.

You are a dhyana Yogi. You are
very fond of meditation. You are in
the battle field when shells
were passing by your side you
were meditating. You are a hero.
Whenever you come here I can
see you with crossed legs on
the banks of Ganges with an
erect spine. You are very simple
You are a Sadhu Rajor General
All people call you as such.
May Lord bless you with Samadhi.
Sivananda

RELIGIOUS CALENDAR

March-April 1958

March

- 21 Lunar New Year's Day
- 29 Sri Ramanavami—Sri
Samartha Ramadas
Jayanti.
- 31 Ekadasi.

April

- 1 Pradosha Puja.
- 2 Sri Vardhamana
Mahavira Jayanti.
- 3/4 Chitra-Purnima—Sri
Hanumath Jayanti.
- 4 Good Friday.
- 6 Easter-Day.
- 13 Mesha (Vishu)
Senkranti (Vaisakhi)
- 14 Ekadasi & Solar New
Year's Day.
- 16 Pradosha Puja.
- 18/19 Amavasya.



THE DIVINE LIFE

Volume Twenty

March, 1958

Number Three

Ramanavami Message

THE IDEAL OF HIGHEST DUTY

THE SUPREME LESSON OF THE DIVINE EXEMPLAR, LORD RAMA

(*Sri Swami Sivananda*)

Salutations to the mighty warrior Raghuveera, the great prince of the Raghu Race who embodies in Himself all the admirable virtues and talents in their perfection! Hail to Lord Rama, the incarnate Divinity, the saviour of the afflicted souls who take refuge in Him!

Lord Rama is the supreme ideal of the Man of Dharma, dutifulness and discipline. He shone more with the adornment of virtue than with royal raiment. His grand personality and His flawless life of supreme dignity, humanity and rectitude are a perennial inspiration to mankind for all times. Rama's reign has become immortal as the welfare state par excellent based upon ethical conduct of life. The secret of the glory of Ram's rule is the conception of *duty* that held sway over all other factors. The people of the time, from the highest, the monarch Rama down to the humblest and the lowest and the least of the citizens were governed by their *sense of duty* in everyone's walk of life, private as well as public. The Ramayana is permeated with this unique spirit. More than anything else this earnest urge

to fulfil one's moral obligations and do one's duty at any cost in the interest of Dharma and human welfare inspired each one of the main personalities in this divine drama of Rama Leela that was witnessed in the golden age of the Solar dynasty, Raghuvamsha.

Man today speaks of the Rule of Law. In Ramarajya the Rule of Duty prevailed. This rule of duty governed even the personal life of Sri Ramachandra. This is the need of all the world today, the need to turn your attention more and more towards what you have to do unto others than what others have to do for you. What is your duty, not what is due to you, should be your prime concern in life. Human relations were regulated by the feelings of duty and obligation and not by the emphasis on rights and privileges. The former made the latter unnecessary. Duty calls for sacrifice. Sacrifice is possible through selflessness. Selflessness springs forth from love for others. Such love arises in a pure heart. Purity of life is the greatest treasure. It is the root and fountain-source of human welfare and peace

GLORY OF RAMA-NAM

कल्याणांन निधानं कलिमलमथनं पावनं पावनानां ।
पाथेयं यन्मुमुक्षोस्तपदि परपदप्राप्तये प्रस्थितस्य ॥
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानाम् ।
बीजं कल्पद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

"The repository of all blessedness, the destroyer of the impurities of this Iron Age, the purest of all pure things, the food

that nourishes the aspiring seekers who have started upon the journey to the supreme abode of Bliss, the ultimate resting place for the poetry of master poets, the very life-breath of all virtuous people, may this Name of Rama, which is the divine seed of the Kalpavriksha, be the bestower of all prosperity and auspiciousness unto you!"

and progress. A pure life is a rich mine of untold blessings. Dharma and devotion to God form the basis and the source of a pure life. The fulfilment of Dharma purifies your heart. Worship of God is the supreme purifier and destroys the defects of mental and moral imperfections of man. Thus through a life of faith, devotion and Dharma grow thou into the ideal man. Sow the seeds of permanent human welfare and supreme dutifulness. Usher in the Rama Rajya of truth, love and service unto mankind. This is the silent spiritual message, the unvoiced yet powerful message of Rama's life and reign. This is the immortal and the eternal, living message of Ramanavami, the sacred day that commemorates this Divine Superman of holy Ayodhya by Sarayu stream.

As defender of the Faith and the protector of holy men the lofty sense of duty of Dasharatha makes him to set aside all consideration and send the two young princes Rama and Lakshmana to safeguard the Yajna of the Rishis in the Dandakaranya. Queen Sumitra's reaction to Lakshmana's decision to follow Rama to the forest is full of this glorious conception of the highest duty. Self-forgetting, she declares, "O my son, Lakshmana, regard Rama as thy father Dasharatha, Janaki as myself (thy mother) and the forest as Ayodhya city. Go my son, happily (into the forest)."

And Lord Rama? He set aside his obligations to his fond mother, his Brothers and loving citizens of Ayodhya. Rama felt at that moment that the highest duty of a son was to uphold the honour of His father in the name of Truth and the cause of Dharma. His loyalty to this ideal was whole-souled and unswerving. The divine Prince turned his face away from the pleasures of the royal palace and throne and chose the perils and hardships of the forest. For He chose the path of duty i.e., to answer the call of the highest duty. Right up to the very last of the divine drama we find this lofty note of duty and self-sacrifice. Rather than offend the conception of rectitude and virtue of the least among His subjects, the great King chose to inflict upon Himself deepest anguish and put the gentle Sita through the agonizing ordeal of separation and desolation in the jungles.

Did not Lakshmana have a duty towards the noble Sita? Surely he had and he knew it too. But most painfully he saw the higher duty of obeying the elder brother and carrying out the behests of the King and Ruler whom he knew to be the embodiment of virtue and Dharma. The grandest and the most poignant manifestation of this great ideal of Ramayana is the self-offering of the immortal Jatayu upon the altar of supreme duty. His was an ill-matched combat with the powerful

Ravana. Jatayu might have very well avoided the conflict. He had nothing to do with Sita. He was bound by particular obligation. But Jatayu was sprung from the soil of Bharatavarsha from the depth of whose mother-heart arises the glorious dictum *paropakarakartham idam sareeram*"—this body is verily meant for helping others. The noble and valiant Jatayu responded to the unspoken call of this highest duty of man—the duty to help others, to serve others, to check Adharma and to succour those in distress.

This is true living. This is heroic living.

Let Faith infill thee with strength to live such a life of adherence to the highest duty. Let the Name of the Lord give you the power to self-sacrifice in the cause of highest Dharma. May the glorious example of the Ramayana ideal inspire you all with soul-force to lead a Divine Life of self-denial, sacrifice and service unto all! Be bold in Dharma and in duty. Worship the Ideal Rama. Become like Him through one-pointed devotion unto Him. May His Divine Grace elevate you through Paropakara to the Param-Dhama of highest Kaivalya Moksha! Om Sri Ramaya Namah!

CULTURAL UNIFICATION OF INDIA *

THE NEED FOR IT IN THE CAUSE OF WORLD WELFARE

(Sri Swami Sivananda)

The life of the Hindu is rooted in idealism. The Hindu ever aspires to live for the fulfilment of a higher than merely earthly aim. The consciousness of Dharma or ethical rectitude is more deeply ingrained in the Hindu than in any other being upon the earth. This is his most precious heritage which he can ill-afford to risk losing for anything under any circumstances. As long as this fact is ever kept in view and as long as every Hindu cherishes this idealism and carefully preserves it and strengthens it, so long this Nation's Dharma will ever remain intact. Nothing can harm it.

People frequently say that our Dharma is lost. No, our Dharma is not lost. Certainly there has been a great change in the surface of things. Outwardly and superficially, conceptions have altered a great

deal, as is inevitable due to the movement of events and the altered spirit of times. But the fundamental ideals are untouched and unchanged. They continue to endure as they have always done. Bharatavarsha's Dharma is vitally alive and even at this moment it is actively manifest as a dynamic force for good in the affairs of men and nation.

The true worth and value of a culture is not to be gauged by the number of successful wars it has enabled the people to wage nor the conquests by sword and fire it has to its credit. Nor does the greatness of a culture depend upon the number of means and methods it has provided for piling up immense material objects. Nor does the absence of these two, i.e., military might and earthly glory indicate that the culture is useless.

* A question vexing the heart of Prof. M.B. Singh, principal of the Government College, Hissar, Punjab, a scholar and an earnest, patriotic soul, was put by him to His Holiness Swami Sivanandaji during the professor's stay at Ananda Kutir. This article contains in detail the answer to his query.

The Question: What is it that is lacking in our great and glorious culture that we Hindus have never been able to stand together against foreign invaders through history? Once we are beaten on a battlefield, all our Dharma, social set-up and polity are smashed for ages to come! What should we do to cement all Hindus together? —Ed.

It is a fundamental error to conceive of progress and success purely from the point of view of external achievement. Just because this peculiar erroneous conception is current with the vast majority of present-day mankind, it does not mean that it is correct or proper. The progressive refinement of the human being, especially in his mental, moral and spiritual nature is the fundamental purpose of any culture worth its name. Man is not merely a physical being. The physical nature of the human being is a common factor with animal. The intellectual, ethical and the higher psychic and spiritual evolution of man, the unit of race, is the central aim and the vital concern of all true culture.* The persistence and the endurance of this idealism in India is the truest indication of the basic soundness and effectiveness of the culture of the people. No amount of effort may be considered as too much in safeguarding and preserving this central higher idealism that is the very life-breath of our culture. If this idealism is lost, from that moment our culture will die and the race will perish.

A salient trait of the Hindu make-up is his love of peace and goodness and his desire to avoid causing harm or giving pain to any being. This is not his weakness, but this is his strength. It is his strength, because it is in accordance with the highest ethical law. The Hindu knows that this ethical law or moral order of the universe is the sure and the unfailing support of man's life here upon earth. The conclusive declaration of our law-givers is that in the fulfilment of the moral law

lies the true and enduring welfare of mankind. In the face of this clear dictum, the Hindu would much rather adhere to this moral order or Dharma and face a temporary destruction in this process, if need be, rather than fall away from this Dharma and thus pave the way for his ultimate ruin.

The Hindu genius is towards the firm belief that this life is but a link that forms one in a series going to make up the chain of human existence. Step by step, this is to lead him to final Perfection. The mere destruction of the outer physical being (which is temporary) is not so serious a matter to him as the destruction of the principle of goodness and virtue that he cultivates and develops painstakingly, life after life, and which (being permanent) becomes the means of taking him towards that Perfection, which is the goal. It is the quality or Guna of the being that is the great factor which counts in his assessment of values. The serious duty of man is to grow into the Daivee Prakriti or Godly nature and not to persist in and cling to the Asuric. The true Hindu takes distant or long-range and far-sighted view on his life and actions, for there is in him an inherent awareness and acceptance of the inexorable Law of cause and effect and its deduction, "like begets like," or "as you sow, so shall you reap." To be wisely aware that the elevation of human nature as also its depravation occurs as a result of the quality of actions engaged in by man should make the being to do good and avoid that which is evil. It does not need any special intelligence to know that all enmity, hatred, violence and warfare is not

* This does not imply that due attention to the provision of the necessities of life to and the ensuring of adequate means of all-round physical well-being of the masses through constructive programmes and development plans is not to be given. On the contrary this is essential, vide the basic dictum of our Law-givers—shareeramadyam khalu Dharmasadhanam—given in the highest interest of social welfare. But it does imply that a total emphasis on the physical side to the utter neglect of the other higher aspects of peoples' being reduces the objective to a sub-human level, for the body is not the essence of man.

good and therefore cannot be productive of any ultimate benefit to a race and a nation.

Unity is good and desirable. But this unity should not be bought at the sacrifice of your fundamental idealism. If the unity of a people is to be fashioned out of a common fear or out of the bonds of hatred for a common enemy, such unity is ignoble. It follows the law of the animals in the jungle, for in the jungle, such is indeed the unification of one species in defence of themselves from attack by another. At some time in the onward evolution of the human race, man has to rise above this law of the mere jungle animal. It is for some section of humanity to set the example and give the lead to the rest of it. This task appears to have been entrusted to the dwellers of Bharatavarsha. It is evident that such is the Divine will that is directing all events and things in this universe. India has to take up this task with true vision and a sense of realism. The history of a race and a nation extends into tens of centuries. Such being the fact, the temporary subjection to trials and tests and even severe tribulations and sufferings, of a generation or two in this process of fulfilling its task of establishment of Dharma does not disturb the true historian or prophet. The man of true vision is not terrified at the prospect of even an entire generation sacrificing itself in furthering the main task that is entrusted to the race as a whole. Through joy and suffering, through poverty and prosperity, through praise and blame each generation must contribute to the total evolution, not only of its own cultural idealism, but also of the welfare of the entire mankind. Thus the wheel of Dharma is kept revolving by the impulse imparted unto it by each succeeding generation, and thus it is to be kept in motion to fashion the fabric of final

Perfection.

This tradition is not of near yesterday. It may be traced far back to the very roots of the Hindu race and its culture. It is based upon the most intense and poignant experience of our ancestors. The reaction of the Royal Dhruva immediately after his sanguinary victory over the Yaksha hosts is a most momentous event in the cultural history of this race. It is a crucial juncture when perhaps the first violent recoil against warfare, enmity and bloodshed is recorded. Much later, on the eve of the golden age of Emperor Asoka, we see this phenomenon getting repeated in the wake of the Kalinga war. It is not for nothing that these experiences, with all their depth and intensity, have been handed down to us as a vital part of our heritage. The experiences of these royal personages are in truth but the faint echoes of the Realizations of the greatest of the great among men. From the towering heights of Realization Gautama the Buddha has spoken the last word regarding the law of human behaviour by his declaration, "Not by hatred is hatred overcome, but by Love alone is overcome hatred." Returning good for evil is not to be kept as a fine fancy for being occasionally aired and put back into the dusty shelves of inane theorization. It has to become a true and living force in the dynamic onward progress of our evolution. The result of disregarding this Law is everywhere evident in the history of mankind. The highway of human history is strewn with unforgettable instances of the terrible consequences of the cult of the sword. They are the fulfilment of the wisdom-filled warning that by the sword shall perish they who seek to build their lives upon the might of sword and shield. Evil begets evil. You cannot expect to reap figs if you have sown thistle. Man can ill-afford to ignore these facts if he

aims at attaining true and lasting prosperity.

The wise and noble approach to the question of ultimate welfare and solidarity of a race should be impersonal. Your view should not be for just the comfort, convenience and safety of merely the generation in which you happen to be living. For this is not the question of expedience

or the tackling of an immediate problem, but rather it is the patient effort at the fulfilment of a great task that may perhaps extend into centuries of the future and several generations together. Much boldness and fortitude is needed to face the task and take it up like a man. Let not the modern Hindu be found wanting in the needed vision and courage. (*To be continued*)

IDEALISM OF PLATO

(*Sri Jitendranath Khullar, M.A., B.T.*)

Plato (popularly known as Aflatoon to Indians) was born in Greece at a time when that land of knowledge and wisdom was fragmented into small antagonistic city-states. Due to the perpetual warfare among the city-states there was degeneration in Greece—degeneration moral, political and cultural. Socrates, the great seer and sage, the torch-bearer of Truth had to meet his death at the hands of Athenians and his disciple Plato was shocked and affected by this. He waged a war against evil, ignorance and the then existing social and political system. He had his own academy (Ashram) where he was a teacher and a preacher both. It was due to the knowledge and Divinity of the Master Philosopher Plato that Aristotle (his pupil) and Alexander the Great (pupil of Aristotle) were born, Greece saw its own glory, art and culture developed, knowledge and sciences grew and whole of the world acknowledged the greatness of that land of seers and knowers.

Nature of man is alike everywhere—may it be India, Rome, Greece, China, or Egypt. So are his ills their causes and also their cures. Seers and Saints of different countries and in different times have been making an analysis of the human nature, finding the cause of its ills and the cures thereof. And we find some

similarities in the findings of the Saints of all times and all lands. Plato was no exception. In his great work "Republic" which is considered as the Bible of Political Philosophy, he has given us a complete system of philosophy which we find is somewhat similar to the systems of Philosophy and Practice evolved by our ancient sages.

Three Partite Soul Theory

According to Plato human soul is composed of three parts or elements namely appetite, courage or spirit and reason or intellect. Every individual has these three elements but one of those predominates the other two in the individuality of each man. This is inborn and cannot be acquired through any amount of efforts. Plato symbolizes these elements with iron, silver and gold and says that some men are born with gold, others with silver and still others with iron. This iron and silver cannot be changed into gold. It can only be polished and made perfect. If the three elements of soul are equally balanced and powerful in a man, there will be a constant struggle and conflict among these in the human soul and the individual shall be able to do no good to himself or to society being in a mental conflict. So Plato asserts that it is to be found out which ele-

ment is predominant in an individual and that is to be developed in him while the other two to be controlled and suppressed.

The persons in whom appetite is predominant are the individuals who run after worldly pleasures, and indulge in satisfaction of different kinds of hungers. Whole of their life they are after satisfaction of their sensual urges. They comprise the lowest class of the society. (Please do not be misguided by the word "lowest.") They are fit to do menial work and labour. They cultivate the lands, produce consumable goods, carry on internal trade and work for the everyday needs of the whole of the society. They are not to satisfy only their own appetite but are to function as the tools for the satisfaction of the appetite of all the society. Sometimes in "Republic" Plato uses the word "slave" for this class.

Then come the persons in whom spirit or courage is predominant. The class of "guardians" consists of such persons. They are to be well trained in warfare and public administration. Soldiers and state-officers are to be appointed out of this class. They have some appetite and are attached to the worldly pleasures. They have some reason also and so are fit not only to fight but also to govern the society. But it is the spirit that is predominant and their main function is to guard the society internally and externally.

At the top is the class of perfect guardians or Philosopher-rulers. Persons with reason and intellect comprise this class. They are the real rulers of Society and the guides of the state. They are the persons who have freed themselves from worldly pleasures, detached themselves from material worries, liberated themselves from all appetite, ego and selfishness and through a continuous and long

meditation have seen the ultimate Truth. Thus they have equipped themselves to become the Real Rulers. They are generally the oldest and most experienced members of the society. They form an Aristocracy of Intellect in the Society (Plato was deadly against popular Government or Democracy which he considered as "Rule of Ignorance").

The Ruler or the group of persons forming a Government must not be selfish. He must be a man who knows the good of all and also is acquainted with the path leading to that Ultimate Good. All men cannot be fit for that. Appetitive persons will rule for themselves. Spirited class will always keep the society busy in warfare. It is only at the hands of selfless seers who have known Truth and Good and have attained Perfect Knowledge and Virtue, that the society can find its emancipation. Democracy is the rule of ignorance as the majority is not blessed with reason and intellect that is to say knowledge. Aristocracy of wealth is nothing but the aristocracy of appetite which is still worse. Bureaucracy or Government of the spirited officials is also of no good. Only the aristocracy of the intellect i.e., rule by the group of philosopher-rulers is most desirable and beneficial for a society. Socrates's death had left a deep hatred against Democracy in the mind of Plato.

Human Nature, Its Evils and Causes

According to Plato man is essentially good. It is only the social and political system or we can say the environment that degenerates him. The greatest cause of degeneration of man is his ego or selfishness. This selfishness comes due to attachments that man has got, i.e., attachments to family and property. In fact attachment to property is only due to the

family. If man is to get rid of his ego he has to get himself detached from family and property. Ego cannot be completely put to an end in the lower two classes. But it is a necessity in the reasoned persons as they have to become rulers and it is a possibility with them also as they have only a little of appetite in their souls. But how is it to be done ?

Cure

Plato gives two elaborate systems for that:

(A) *Education*: Ego is a mental disease and only a mental cure is possible. He lays down an elaborate system of education expanded over a period of 35 years in order to give a perfect mental training. This period is divided into different parts based on the age, group and the capacity of the individual. Sensual training, physical training, mental training and spiritual training are different stages in which an individual gains discipline and control over the senses, body, mind and soul step by step. Only the individuals with reason are to undergo education up to 35 years; others are to receive this general education and also some vocational training up to 25 years.

Gymnastics, mathematics, music (which Plato calls "food of the soul"), painting, sculpture, astronomy, logic, philosophy and Nature-study are included in the curriculum of studies. He has to do a great deal of meditation also. Meditation is to be continued even after the schooling period and it is only through this continuous meditation that the philosopher is to reach the Ultimate Truth.

In the Academy (Ashram) the scholar is to live under a perfect discipline and develop such habits and traits which shun out ego from his personality. Then he begins to identify himself with whole of

the society. Good of the society is his own good.

(B) *Communism*: Selfishness, a mental disease is thus to be cured by education and mental training. But Plato thought that environment and social system in which a man lives has also a profound influence on him. Institutions of family and private property corrupt a man as he develops attachment to those and this leads to egoism and selfishness. These two institutions are to be abolished in the class of reasoned persons or the philosophers. They have to have no families at all. But a life of complete celibacy is also impossible (according to Plato). He suggests temporary marriages among selected men and women, only in a certain mating season. Sex is to be controlled and tamed and not suppressed altogether. The children born are to be the sons and daughters of all. Every boy is the son of all and every man is the father of all children. Thus, Plato thinks there shall be no personal attachment. These children are to be brought up and educated by the society as explained in his system of education.

Philosophers are to have no property also. Land is to be owned by the class as a whole and it is to be tilled by the "slaves" or the lowest class. Philosophers are to get their necessities of life from the lower class and are to indulge in no economic and material activity. They are to be detached from all worldly pleasures and pains and can contemplate and meditate independently. Moreover, they are not selfish. So they are uncorrupted rulers of the society. Interest of the Society is their self-interest.

Theory of Justice

"Republic" opens with the question "What is justice?" And it is in the

discussion of this question that Plato gives all his philosophy in that book. He concludes that justice is "doing one's own job". By this he meant that every man is capable to do certain definite function in society due to the natural endowment of appetite, spirit or reason. Through education his capacity is to be developed and the individual is to engage himself in the job suiting him. He is to do this job faithfully without looking upward with envy and jealousy or downward with contempt or hatred. In fact no job is lower in dignity than the other. A producer (slave) has the same importance in Society and is as useful a member of society as a philosopher. Both are indispensable. Everybody is to go ahead with his duty in society without interfering others or being interfered by them, without detachment or attachment to that job and without expecting any reward or fearing any punishment. That job is his Divine duty for which he has been endowed by nature, and his function is to do it in the spirit of a duty. This is justice—social as well as individual.

Plato and Hindu Philosophy

We have had a bird's eye view of some of the important aspects of Plato's philosophy as given in the "Republic." Do not we find great similarities between his thought and the findings generalizations and theories of the ancient Hindu sages?

First of all we find Plato's "Three-Partite-soul" theory just similar to the theory of 3 "Gunas" of human nature as given in Vedanta i.e. Sattwa, Rajas and Tamas. In ultimate analysis Plato's reason, spirit and appetite are nothing but the Sattwa, Rajas and Tamas. Sattwa is the highest Guna, so does Plato consider—Reason to be. Aim of education is to develop this Sattwa or reason. Highest class in

society consists of persons with this Guna—may it be Hindu Brahmin class or Greek Philosophers. Only men with this quality can reach the Ultimate Reality through detachment from earthly pleasures, ego, lust, anger etc., and through meditation and contemplation. Is this not all vedantic philosophy re-echoed in Plato?

Again we find that division of society into classes by Plato, is a like the caste system in Ancient India, which was based on functions and not birth. And a function is based on the inborn capacity of a man to perform it. Philosopher class of Plato is just like the class of Brahmins in their capacities, education, functions, way of life and everything. Kshatriyas are Plato's guardians and Vaishyas and Sudras are Plato's producers and slaves. What a striking similarity?

Plato's detailed system of education also seems to be copied from the Ancient Indian system. 25 years in an academy or Ashram, at the feet of some learned Guru will make a man perfect and capable to go into life and pursue the duty for which he has been blessed by nature. His education is to be based on his inborn capacities and his Guru is to discover his "soul" and train it to perfection. During his period of schooling an individual is a resident scholar of the academy or Ashram. There he learns gymnastics for physical discipline (Hatha Yoga) music and art for heart discipline or emotional control (Bhakti Yoga), Maths and astronomy for mind discipline (Jnana Yoga) and logic and philosophy for intellectual discipline (Dhyana Yoga). Ultimately he is to learn how to concentrate, meditate and contemplate in order to attain the eternal Truth and Knowledge (Raja Yoga). Thus we find,

system of education as given by Plato is a reflection of ancient Hindu system—in its aims, contents, methods and details.

Brahmacharya is a quality, highly spoken of by our ancient sages. Its personal, social, moral and intellectual importance can never be denied. So did Plato emphasize the need of complete celibacy during schooling and meditation, and a control over the sex-impulse in everyday life. Sex is to be regularized in the society. Communism of family never means a let loose and wild sex. On the other hand it means a controlled, balanced, harmonized and regulated sex.

Last of all we come to his Theory of justice and find that it is nothing but the message of Gita translated freely into Greece. Plato's justice and Lord Krishna's Karma Yoga seem to be the cousins—if not

real brothers. What is justice? It is nothing but doing one's job in the spirit of a Divine duty without interfering anybody or being interfered, and unattached to the good or bad fruit of one's actions—and this is the Divine teaching of Gita.

Thus we find, there is a great deal of similarity in Plato's philosophy and the ancient Hindu thought. Did Plato study ancient Hindu thought? No. The answer has been given in the beginning of this discussion. This similarity shows the universality of certain facts and principles and nothing else. Sages of different lands and times have discovered the same truths, with a little insignificant difference here or there. Plato also has some deviations from the Hindu thought. These are due to the particular environment in which he was living and thinking.

HISTORICAL EVIDENCE OF THE PLAY OF GUNAS

(Sri Swami Sadananda)

The central teaching of all our scriptures, both Vedanta and Yoga, theoretical and practical, is that we can have God-realization, we can achieve the highest results of spiritual Sadhana only when we are able to regulate ourselves in such a way that we are not carried away by our Rajoguna and Tamoguna. One chapter of the Gita is specially devoted to the explanation of the three Gunas, to the benefits that accrue from the practice of Sattwaguna in our daily life and to the baneful results that are to be experienced by neglecting to develop our Sattwaguna and yielding to the temptations created by Rajoguna and Tamoguna. If we consider the happenings in this world from the earliest days as have been recorded in history, we shall understand the truth of the teaching that is given to us in the Gita and other scriptures about these Gunas.

Leaving aside the history of the Assyrians and Egyptians, about which we do not know much, except what are inferred from an examination of the ruins excavated by archaeologists, we can see what has happened in ancient Greece and ancient Rome and in the European countries. I shall cite some important features in their history and civilization, so that you may verify the teachings of our scriptures and also come to a clear conclusion about what has to be done by us now and in the immediate future.

It is the mind that reveals itself in the actions of human beings, and the three Gunas, Rajoguna, Tamoguna and Sattwaguna are of the mind. In the earliest days, Greece achieved its greatness by the development of its arts and that was due to a good combination of the Rajoguna and Sattwaguna as it evidenced itself in the field of emotion. The result was that

Greece produced a number of philosophers, very enlightened people, and left to mankind permanent works of art which attracted the attention and elicited the admiration of the people who came after them. But there was a defect in their civilization, which consisted mainly in the worship of the external beautiful. Their will-power was not strong and they were always swayed by their emotions, with the result that when the Romans came forward, they were able to subordinate the Greeks. The independence that was being enjoyed by the Greek City States which was very necessary for the development of art and culture was lost to the Romans. The Romans made themselves masters not only of their little peninsula of Italy, but also Greece and Spain and the regions lying to the north and south of the Mediterranean Sea and established the Roman Empire, evidencing the predominance of Rajoguna and Tamoguna.

The Romans utilized the empire for the development of power. They were men of very great determination and the Rajoguna and Tamoguna were employed for the purpose of bringing under control all the States in the immediate neighbourhood. The result was that they established a very great empire, but that empire did not endure on account of the fact that Sattwaguna was not given its rightful place. It was only subordinated to the Rajoguna, and the Rajoguna was utilized merely for the purpose of exercising their will-power. Emotion and intellect were subordinated to will and it was Rajoguna alone that was functioning. Naturally in course of time, the Roman Empire gave way and the Huns who came forward were more powerful than the Romans themselves. There was a conflict between the people who had a greater degree of

Rajoguna manifestation than the Romans and still later there were established in Europe a number of barbaric nations. All these peoples were established in the different parts of the Roman Empire and they went on fighting with themselves for some time till at last one power exercised supreme sovereignty that was known as the German Empire. There too we notice that it was the predominance of Rajoguna which made people seek for power. England was also occupied by Anglo Saxons who drove away the Roman and the Anglo-Saxons were defeated by the Danes and there was a mixing up of these races, and then began the conflict mainly between England and France, and there also you notice that the ideals of these nations were only evidences of the desire for power. And then, Sattwaguna was confined to a very small number of people in Europe. Christianity came into existence, and in the early days of Christianity there was the predominance of Sattwaguna, for Christianity is only the Bhakti Marga of Hinduism and Bhakti requires the practice of the virtue of Sattwa. But in course of time there was the predominance of Rajoguna, which penetrated even into Christianity, because it was in the hands of the powerful Pope.

Then came about the conflict between the Empire and Papacy, a purely political conflict which was carried on for a number of years, with the result that the fight was not between Sattwa and Rajas but the Rajoguna in the form of the temporal powers and the Rajoguna in the form of spiritual authority. So then, when there is a conflict between two powers, that which has a greater degree of Rajoguna succeeds. But this success does not last long because it has to but give place to the development of Sattwa. And after that there was the success established by the

British people over the other, especially in all the rivalries that took place between the English and the other people, the English came out successful. That was a period of great superiority for the English people, and if the British Empire lasted for a longer time than the other Empires that preceded it, and if it can now be said and there is a good deal of truth in the statement that the English character is superior to the character of other nations in Europe, and even America it is because of the deep-rooted principles of ethics which are not easily shaken in the British Empire, it is only the evidence of the predominance of Sattwaguna over Rajoguna in spite of the fact that the Government was for a long time conducted under the influence of Rajoguna. Now in the seventeenth century the foundation was laid for the establishment of a United States of America, and the beginning was Sattwic in nature. The Pilgrim Fathers left England and went to America because they wanted to lead a godly life; they wanted to enjoy freedom of worship. In the beginning when the Thirteen States were established in the east coast of North America, people were leading a Sattwic life, in spite of the fact that Rajoguna and Tamoguna were presenting themselves. But the success achieved by these states induced the people of Europe to migrate in large numbers, with the result there were settled a number of people in North America. The Rajoguna was completely manifested, with the result there broke a big slave war, known as the American Civil War, a war waged mainly for slave ownership. The Northern States wanted to abolish the slave trade, but the Southern States wanted to preserve them. Then there was again the predominance of Tamoguna, which was responsible for the complete annihilation of the American

Indians.

At present we have got the American culture looming large on the horizon, which is only a culture based on power, wealth, on unlimited desire for power and desire for domination. There you have got the manifestation of Rajasic energy at its best and worst. The predominance of intellect is in the field of science and science is utilized for the invention of all those instruments which can be utilized for the acquisition of power, like atom bombs, hydrogen bombs etc. On the other hand you have got the establishment of power in Russia. So what do you find in this world? Power facing power. These nations represent two ideals and the general result is that everybody in Europe is afraid of war. The two world-wars that have been fought and won only made people fear the new war to come. This is the result that is the outcome of the undue importance given by man to Rajoguna. Nations arose and nations vanished in the West. But if you think about our country, India, in which we have had the good fortune to be born, it has an unbroken ancient, medieval and modern history and the preservation of our ancient culture from the earliest days since the dawn of civilization, was due to the fact that the ideal kept by the common people was Sattwaguna. In the earliest days kings fought against each other, but people did not take part in political controversies. The Chola king and the Pandya king were fighting; people took sides but the country as a whole had no fear—that was the condition throughout. So then, from the earliest times, the ideal kept up by the people has been the preservation of the Sattwaguna that has also been responsible for the desire found now in the people of other parts of the world to follow our culture at least to ward off the

threatening danger of war. Peace has been the ideal maintained by our country as is found in the Upanishads, in the Santipat. Due to the success achieved by Mahatma Gandhi through his spiritual force, European nations have opened their eyes. What is our duty and what is their duty hereafter? Now everybody recognizes that unless man changes, the individual man changes, wherever he is, there is danger. There is no use merely having organizations of administrators for determining the methods by which peace can be established, because the administrators are representing the Rajoguna of those nations. It is the Sattwaguna that has to be developed. It is not possible for the administrators to do this, as the government is being conducted by Rajoguna except in our country, where we are still speaking about peace. It is man's mentality that has to be changed. Everybody should feel that unless Sattwa is developed there is little chance of peace. Therefore more propaganda is needed. This is the best time when propaganda can be done. Our Gurudev, Swamiji is doing a good lot

by his intense thinking and his deep communion with the Lord, he is spreading thought-vibrations which are having tremendous influence in all countries and he is showing the way to us also. For all of us, the best thing that we can do is to consciously, purposefully devote at least fifteen minutes every day for intensely thinking about the establishment of peace in the world.

We must pray to God that we may be strengthened in such a way as to be able to send peace-thoughts over and over again so that people everywhere will be influenced. Thoughts have a great power. We cannot easily understand the value of thought force. If every one of us will devote at least half an hour a day to purposefully thinking thoughts of peace we shall be doing considerable good to the world. Just translate in the mind the peace chant, "Swastih Prajabhyah." With such ideas and thoughts I think we will be doing much more than has ever been done in the world and the value of it will be realized everywhere in the world. The fear of war will vanish, because the thoughts of war will pass away.

MYSTERY OF MYSTERIES

(Sri Swami Sivananda)

Capt. Srivastava
Who has never met me even,
willed Rs 20,000 for the Eye Hospital.
This is a great mystery.
Dr Chellamma, the Eye Surgeon,
Who came for a brief stay,
Renounced family, wealth and lucrative
practice,
And became the Hospital's Eye Surgeon.
This is indeed a great mystery.
Instruments arrived
From Switzerland and Bombay.

This is another mystery.
Another great soul
Obtained cement
To help us construct the Hospital.
This is yet another mystery.
What is the mystery of these mysteries?
It is faith in God.
If you have faith in God,
Help comes in time,
The "impossible" becomes possible.
This is the mystery of mysteries.

SIVANANDA—A MODERN SANNYASI

(*Sri Shantilal J. Mehta, Durban*)

I thank the Lord for Holy Sivananda's existence. His name is widely known among the different groups of people in the world and he is well known in the World Spiritual Council for he is the ruling chief of every country on earth, the Lord of the world, ruling the inner nature of man, subduing his evil tendencies, exalting his virtues.

His Holiness has given a new ideal of values to old spiritual truths, without which moral progress is impossible. He has established a new school of thought. By his teachings and actions he has brought the message of love and brotherhood and peace to this troubled world. His message penetrates the heart of every man; thus this great modern Yogi, His Holiness Sri Swami Sivananda has earned the admiration of the whole civilized world.

I am deeply moved by the great and ceaseless affection and grace that Sri Gurudev, Siva showers not only on me, but on entire humanity. I have never

seen him in dream or in vision, nor have I heard his voice, but I feel his presence so near to me that it brings peace and joy, with which I am greatly healed; so his grace and blessings reach me from time to time.

Our souls are singing songs of gratitude, hymns of thankfulness, verses of reverential homage at the blessed feet of our Gurudev, His Holiness Sri Swami Sivananda, while glorious and Divine Grace and blessings have enriched our hearts immeasurably.

I sincerely pray, may Paramatma ever keep our Holy Sivananda in perfect health and in peace with long life, to spread among the suffering millions of this world the gospel of love, truth, non-injury, sincerity and loyalty, which he has been teaching all these years. The sky may rend but there must be cries of SIVANANDA BHAGAWAN KI JAY ringing from every quarter. Let us ring in the bells of Long Live Sivananda, the Adorable Lord of the universe.

SIVANANDA'S MISSION IN AFRICA

(*Sri Louis Mullet, Pretoria, South Africa*)

The Yoga Philosophy which embraces the Vedanta and the Upanishads of India came from her shores to South Africa from the mighty pen of India's great saint Swami Sivananda, and with it came his message and mission, brought about by his works and books, and the wonderful activities and toil of the Divine Life Society, first established in Durban in 1948.

In Pretoria and the surrounding towns, the Divine Life Society began to become known in 1952, and further progress began to peep through in 1954, while in 1955 Yoga made tremendous strides,

especially with the publishing and distribution of the 25 Spiritual Lessons, by the great Saint, in the latter part of the year.

Now in 1957 with the coming of this great saint's birthday at the age of his 71st year, the Yoga Philosophy has been firmly established in the lives of men and women and not only have classes suddenly sprung up in our midst, but enquiries are being made daily, and a great awakening is taking place.

The achievements of this dynamic Yogi are also being witnessed in Durban and the other branches in South Africa, which

are under the guidance of Sri Swami Sivananda. This stupendous progress and awakening illustrate the saint's great spiritual Service and divine love, within the Divine Life Society, and within the dynamic power of his monthly magazines and books, which instil a real presence of his light and guidance, on the minds and into the actions of men and women, just as if they were actually within his presence and the surroundings of his Ashram in India.

From Swami Sivananda's pen flow his thoughts as we know them like sunbeams into a room, but his are Spiritual sunbeams into the souls of men, creating new life for all mankind through love—LOVE—whose principle in itself is ultimate Unity, beyond all finite limitations, beyond space, time, duality, and judgement, its one and only purpose, its nature and reason being to CREATE the Good and the Beautiful. That is what this great sage of this age is doing—CREATING—our bodies anew, purifying our intellects, expanding our consciousness, healing the

sick, comforting the weary, pregnant our souls with his thoughts and creations of compassion, divine love, understanding and peace. Yes, CREATING peace in a world of frustration and chaos.

We cannot really grasp this fact, that one of the greatest teachers and prophets of the times is Swami Sivananda, and is with us in this Southern Hemisphere here in spirit, changing us and the world with the greatest of India's ideals—YOGA.

Some 65 years ago Swami Vivekananda the great monk of the Ramakrishna Order, spread in America these same high ideals of the Indian Philosophy, and these ideals were later carried to the successful practice by Yoganandaji, by scientific Yoga processes of techniques, and meditation, and today we are experiencing the same progress here in this country through Sri Swami Sivananda's writings and literary works, and through the toil and love of the Divine Life Society, which in humble service to our Master, is bringing His light and joy, into all our lives.

PATHWAY TO REALIZATION

(Dr. Mohammad Hafiz Syed, Ph.D., D.Litt)

[Text of a Discourse]

Some people have rather vague ideas of what is called spirituality. I have often seen some of the writers and speakers confusing the word 'spirituality' with 'spiritualism' altogether forgetful of the fact that spiritualism treats of a lower psychism and Siddhis whereas 'spirituality' stands for a higher understanding of spiritual values. There is a difference in English language. If you look into a dictionary, you will find that there is difference in meaning between the two words. You will find a correct definition or estimation or understanding of the word 'spirit-

uality' in the Upanishads and the Bhagavadgita. Now the essence the quintessence of all the Upanishads is simply this. They point out that the outer phenomenon is an illusion, and underlying it there is the unchanging Reality. What is the chief characteristic of that Reality? It is One. The Upanishads say, 'It is one without a second. That fact every aspirant on the path of spirituality has to clearly grasp, viz., there is one Atma. Both the Dvaita and Advaita Vedanta recognize that Reality, whereas Advaita says there is one supreme Reality without a second. They are not

my words; they are the words of the Chandogya Upanishad. "He is one without a second" and how could there be two? I for one cannot understand how there could be two Realities. There can only be one Reality, and that Reality, as Swami Sivananda has emphasized off and on in all his writings, is One. So what are we to do now? Are we to run after shadow or the Reality? That is the question which should be uppermost in our mind. Another question that should arise in our mind is "Why should we seek that Reality? Why should we try to become one with It, although in reality, according to the ancient sages, we are already one with It. There may be outer differences. There may be outer senses of separateness, but so far as the actual Reality is concerned, there is no difference whatsoever at all, and so you and I live and move and have our being in It.

Now what is the obstacle in our way to that Realization? That too you will find sufficiently elaborated in almost all of Swamiji's writings. But why should we not realize as quickly as we wish? The answer is simply this. The Guru has done his part. He has pointed out the path, with all its ups and downs. But the Guru cannot realize It for yourself or myself. No Guru has ever done it, nor any Guru can do it. His duty is to point out the path, to help you here and there when you fail or falter, to guide and to inspire. Everyone individually, separately, has to tread the path according to the laws laid down by all the saints and sages of the past and the present age. So the first thing that we have to grasp is the fact that we have to tread the path alone. At the present moment, everyone sitting here, man or woman, thinks that he is separate from the other. Yes. We are separate in a way, but not essentially. As you already know, the

characteristics of the Spirit or Purusha is oneness, unity. The characteristic of Prakriti is separateness. Matter divides, separates, disunites. The Spirit unites. We have been identifying ourselves, for lives together in the past, with the different bodies which we have, physical, mental, astral and so on. We have got several bodies, *Annamayakosha*, *Pranamayakosha*, *Manomayakosha*, *Vijnanamayakosha* and so on according to Vedanta.

But again, to come back to Swami Sivananda, he published a pamphlet some years ago and the subject of that pamphlet was "Who am I?" Before treading the path, before undertaking a journey you have to find out where you have to go and how to go. If you have to travel abroad, you try to get necessary information about the routes that you are going to take leading to your destination. Similarly you have to take into consideration the path pointed out by the Gurus. I just told you that we have been identifying ourselves repeatedly in so many past lives with our bodies. We look upon our bodies as our own Selves. But that is not the fact. Who can prove it that it is not a fact? Not the Guru, not Gods, but you yourself, and how? By means of self-analysis and self-investigation—the things with which we are not familiar, or the things from which we generally run away, fight shy of. I have told you in the beginning that we have to do the work of treading the path. No other person can help us. I speak without the least fear of contradiction. I have done it myself. I have sat at the feet of so many Gurus, and I told you no Guru can do it for you. If you are hungry, you have to eat yourself. Therefore, what we have to do is to learn the art of self-analysis, self-investigation. Who am I? Am I this body, the senses, the mind or the Buddhi? Ask yourself and the answer comes. At the

end of your search you will come to this conclusion that you are not these, but there is something in you which is conscious, which is self-aware, of which you are all the time aware and should be aware at every moment of your life.

Your mind is preoccupied with things of outer life, with the objects of senses, and you do not care to sit for a while and think of the subject. All the time, speaking philosophically, you are thinking of the objects and not of the subject which you really are. If you really feel who you are and what this 'I' is, then a different kind of life begins to dawn upon your mind. You have got to organize and regulate your life according to the conviction that you are the subject. You are a conscious being who shares divine life and therefore essentially you are Satchidananda and in order to attain that happiness, that immortality, that knowledge, you have got to make certain sacrifices, you have got to discipline yourself, your body, your mind and all that belong to them and then you may be said to tread the path; and attain that unity and that Reality of which you are essentially a part. That is spirituality.

I have given you some faint idea of what is spirituality from the point of view of the great sages of the East. Now what are we here for? Everyone of us who comes here either comes here with the object of getting something out of Swamiji, a child, a position, a rank, a recommendation. That is the lower kind of motive. There are others who come for higher purposes, namely to get his guidance for treading the path of spirituality. Now I find in this great Ashram there are people who are leading a life of self-dedication and consecration to the Divine. They are most worthy people and they must be respected. I find from my third visit to

this Ashram that there are people who are all the time busy in serving others unselfishly, sacrificing their comfort for the sake of others. So far so good. I find people who are religiously inclined and they take up some books to read. May I most respectfully remind you all that three things are necessary in order to realize the highest Self of unity? The first is study, Swadhyaya, as it is called. And the second thing is service, and the third and most important thing is meditation. These are three things. I have just hinted to you that if you want to go to a new place, you first find out the routes and timings of the train, ship or plane. Similarly, a spiritual aspirant must know the map of life, whence he comes, whither he goes and what is his goal. Therefore, it is necessary that one must know the theoretical side of things which he is going to put into practice in life. Who is an authority on it? All the saints and sages, the Upanishads, the Gita, the Ramayana, the Mahabharata. There you find a sort of map of life. But mere mention of their names is not enough. We must study the complete Hindu way of life. I find many people who are very good at Kirtan, Bhajan, and sometimes even in meditation, but they lack ordinary simple knowledge of the map of life. I give you one example. I come across very few people who know the working of the law of Karma—the law of cause and effect. Because they do not understand it, they do not know it, therefore they are full of doubts, despair, mortification. Sometimes when something unforeseen happens, they are winnowed like a chaff. But one who understands the working of the immutable law, understands everything in its right place, *Sthanya* as it is called in Gita. The moment you have made up your mind to tread the path, you

must remember that the great ones expect you to pay off your debts to the uttermost farthing. I shall give you an example. There were certain sages only a few years ago. Everyone suffered intensely. Take Sri Aurobindo, Ramana Maharshi, Sri Ramakrishna Paramahansa. They all suffered physically. Has it ever occurred to you as to why they suffered? They were perfected beings, Jivanmuktas, yet they suffered, because they were going to become freer than before and therefore they must pay off all their old Karmic debts. If you tread the path and yet you suffer, you must understand that it is a part of the scheme of life. Nature demands that you must pay your debts. Therefore, one should understand the working of the law. For instance, I meet my Hindu friends who say it is my

Karma. But they do not understand its working. Some people say that Karma is fatalistic and paralyzing. Karma destroys all human will. They do not understand it. If you understand the working of the law of Karma, fifty per cent of the problems of your life is solved. Similarly the fact of re-incarnation. I was, I am and I shall continue to be. That gives you perfect peace and a sense of security. The mere change of one garment does not put an end to your existence. That is a very great satisfaction. Similarly the third thing which you learn from the map of life, from your study is this: There is something in you which is eternal—Nitya. There is something external which is constantly changing.

(To be continued)

VIVEKACHUDAMANI

(Sri Swami Narayananda)

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वरूपतया स्फुटम् ॥३८१॥

381. By the continuous flow of the thought of Atman undisturbed by other thoughts, one should, reflecting clearly, know one's own real self.

Notes: एतम्=This; अच्छिन्नया=unbroken; वृत्त्या=thought; प्रत्ययान्तरशून्यया=without anything else intervening; उल्लेखयन्=thinking; विजानीयात्=should know; स्वरूपतया=one's real nature; स्फुटम्=clearly.

Commentary: Thoughts rise up in the mental field both by external stimuli as well as by internal Vasanas. The thoughts caused by external means can be stopped by closing the sense-avenues. For example when the eyes are shut all objects of the world disappear from your vision. Then remain the sounds that are heard, or

objects of smell, objects of feeling, etc. By closing the ears you can shut off outside smell. If you remain in a closed room seated in one Asan touch can be controlled. By the practice of Shambhavi Mudra you can close all the apertures above the neck. By Bandhatraya Pranayam practised side by side you effect Mulabandha i.e., closure of the lower organs. Seated in this pose, one should meditate on the Self and by one-pointedness realise the Self within in Nirvikalpa Samadhi.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेत् घटपटादिवत् ॥३८२॥

382. Leaving aside egoism etc., by the practice of steady knowledge of the Self, one should remain unconcerned with them just as (if they were) a pot or cloth, etc.

Notes: अत्र=Here; आत्मत्वम्=Self-

hood; दृढीकुर्वन्=strengthening; अहमादिषु=I etc., संयजन् leaving; उदासीनतया=by unconcernedness; तेषु=in them; तिष्ठेत्=should remain; घटपटादिवत्=like pot, clothse.

Commentary: Doing away with egoism is the most important Sadhana or requisite for the attainment of knowledge of the Self.

The question may arise here as to which to do first. It will be a vicious circle to raise such a doubt. Each one is dependent on the other. All depends upon the ability of the aspirant. Both the Sadhanas are to be carried through. In reality there is only one Sadhana. These two viz., doing away with egoism and knowing the Self, are not two different entities. One is the means to the other. As already explained in previous verses the body-idea is the last thing to leave the aspirant. A sense falsity can be acquired only by the steady knowledge of the Self for a considerable length of time.

Udaseenata or unconcerned state of the mind is the best. Not to attach oneself to anything at heart is the best means. Even if by the force of Prarabdha one is compelled to perform actions, one should do them with Udaseena Bhav, though with all earnestness and complete inward detachment.

Ghatapatadi: You know that this is your cloth, this is your pot etc. But all the time you are not conscious of it. You are concerned with the work on hand. So also you should treat this body as one of the accessories of your life and not as one so important as to be thought of constantly. That which is to be thought of is only the Atman. That should be your prime concern.

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यबोधमात्रे।

शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥३८॥

383. Therefore fixing the purified inner organ (intellect) in one's own Self, in the witnessing absolute consciousness one should gradually attain steadiness should see only the Self which is fullness.

notes: विशुद्धम्=Pure; अन्तःकरणम्=inner organ; स्वरूपे=in one's real nature; निवेश्य=fixing; साक्षिणि=in the witness; अवबोधमात्रे=in consciousness; शनैः शनैः=gradually; निश्चलताम्=steadiness; उपानयन्=acquiring; पूर्णम्=the full; स्वम्=one's own self; एव=only; अनुविलोकयेत्=should perceive; ततः=therefore.

Commentary: By steady Viveka or discrimination the aspirant should convert his mental stuff into that of knowledge. The fleshy eye should be replaced by the knowledge-eye (Jnana Chakshu). Then you see only Brahman everywhere. This can be attained only by the aspirant having supreme vigilance. What is Viveka? It is constant vigilance. The aspirant should be ever alive to the fact that he is the supreme Paramatma unconnected with the body. He should always feel that he is the Paramatman which pervades all.

The use of the word and its repetition is significant.

This is to indicate that the aspirant should be very very cautious and alert. In the Gita you will find:

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया

One should very cautiously withdraw oneself from the world with the intellect in steadiness and concern oneself with the Supreme.

SPIRITUAL EVOLUTION AND THE NEW AGE

(Sri C.M. Menon)

The world is now passing through a critical period of history and the greatest problem mankind is facing is the future of man himself. Political and economic ideologies with which man has been experimenting for ages in the hope of creating a better society are tottering to pieces one by one for in their attempt to eliminate exploitation, and thereby prevent the improper distribution of wealth, they unknowingly introduce a new set of exploiters; the imperfect man who aims at the perfection of the society is caught up in his own imperfections. The solution has not yet been found; the riddle of the world can only be solved when we solve the riddle of man; this is the purpose of evolution, both individual and universal. The evolution of man as well as the evolution in nature are directly linked up with the unfoldment of the higher capacities of the mind and since political and economic ideologies ignore this inward movement, their significance in evolution is only relative. The emergence of a new age is more a spiritual ascension than a material change-over; and such a step is only possible when man makes an effort for self-transformation both individually and collectively.

Evolution of Man

Man, say the Indian sages, is travelling to Self; the ultimate purpose of life is therefore the realization of the Self and dedication of all work and aspirations to it. The more the mind expands, the more it is free from egoism, greed and other selfish interests, and thereby a universal feeling is created. With the elimination of ego, the inner powers of inspiration and intuition are awakened and when the human mind is lifted from the surface-level of activities to the supramental

regions, it perceives the Divinity which is within and without, below and above. Yogi Paramahansa Yogananda says on intuition:

"The Hindu Masters taught that to gain the deepest knowledge one should gaze in the spiritual eye the single eye of intuitive perception. It is important to develop intuition or direct soul knowledge for he who is God-conscious is sure of himself. He knows and he knows that he knows."

The expansion of the mind is the evolution of man, and the purpose of natural evolution is to take humanity collectively to a higher consciousness.

Intellect and Intuition

In its spiritual ascension, the mind passes through different planes, among which the plane of intuition is above the plane of intellect. Intellect develops from without, whereas intuition from within and it is only when the mind is stilled that it receives intuitive knowledge. Poets, musicians and scientists acknowledge their debt of gratitude to these inner faculties, and their great achievements are the glimpses of the higher Truth by a higher Mind. With the advancement of science, man is discovering more and more of the secrets of nature and this enlargement of consciousness of the human mind foretells that humanity is gradually unfolding into the mental plane of intuition and that it will soon pass into full consciousness on that plane.

Evolution in Nature

The great Sufi Mystic, Jalaluddin Rumi in one of his poems sings on evolution:

"First into state of mineral he came,
And then, as vegetable ages spent,
Forgetting all he felt as mineral;
Then into state of animal he passed

Oblivious of the vegetable state,
Ascending thus, stage after stage, he

now
Is man, intelligent, knowing and strong
Yet all forgetful of his previous states,
From this stage of intelligence also
He has to rise, since it is full of greeds
And clings to small things and

jealousies
When he has done so, then a myriad path
Of knowledge, wonder and great mys-
teries.

Will open out before him endlessly..."

Man is evolved from animal but his
animal nature has not yet been eliminated.
The incapacity of humanity to prevent
mutual conflicts and wars as is seen nowa-
days proves beyond doubt that the human
mind is not free from the animal traits of
suspicion, distrust and anger. The
natural evolution has therefore not ended,
and only with the advent of a superman
that nature could be said to have perfected

its evolution.

The Malady of the Age and the Future Hope

Although the world is now matured in-
tellectually, the problems it has been creat-
ing in international fields are still want-
ing solutions—this is a paradox. This is be-
cause the direct means to solve any prob-
lem which is universal love is absent in
the human approach. In other words, we
have reached a stage in human history
where intellect cannot take us a step fur-
ther and the next step in evolution is to
equip humanity with the higher conscious-
ness

With the possession of a higher mind,
mankind will be able to discard the dis-
orders of this age created by expanded
self-interest, and we can hope that the
cherished dream of a better society will
come true in the coming age when huma-
nity will have an integral vision of the
world.

ASHRAM NEWS AND NOTES

Maha Sivaratri Celebrations

The greatest and the holiest occasion in all
the year specially sacred to Lord Siva and set
apart for his unique and annual worship as
Mahapradosh fell on the 16th February. The
entire day was pervaded by an atmosphere
of holiness and devotion. Preparations were
afoot right from morning for the grand all-
night worship of the Lord upon this sacred
Maha Sivaratri day. Requests had been re-
ceived from members and devotees all through-
out the world for doing special worship on
their behalf and in their name. The temple
presented a shining appearance of beauty and
auspiciousness with a radiant Narmadeshwar
Bhagawan Siva glorious in his graciousness
and tangibly radiating blessings upon this
great day. The usual Poojas occupied the
day-time routine of Sri Vishwanath Mandir.
The continuous chant of Rudri and Kirtan of
the sacred Panchakshara Mantra "Om
NAMAHA SIVAYA" commenced at night fall.

A special Havan marking the conclusion
of Panchakshara Japa Yajna conducted during
the week was performed at the Yajna Kund
in the Vishwanath Mandir. Large number of
devotees including Sannyasins and Brahma-
charins of the Ashram and visiting members
assembled for the night long programme of
worship, Kirtan and Bhajan. Sankirtan of the
Lord's name went on continuously (Akhand)

Kirtan) throughout the night from 8 p.m. to
4 am. at dawn. Devout worship of Lord Sri
Vishwanath was carried out during the four
Prahara of the night, with Abhisheka,
Lakshaarchana, Maha Nivedyas, Arati etc.
The final Maha Pooja came to a grand close
amidst shouts of "Viswanath Bhagawan ki
jai", "Sat Guru Dev ki jai" during the
Brahmamuhurata before dawn and after re-
ceiving Charanamrit and Prasad all the
devotees dispersed with the chant of the
Lord's Name into the inspiring silence of the
chill morning.

Taskar Town (Bangalore)

Divine Life Group

Sri V. L. Nagaraj and his co-workers of the
enthusiastic and dynamic Taskar Town Divine
Life Branch gave great joy to Gurudev and
to us all by their stay at the Ashram during
the third week of February. The party con-
sisted of Sri V. L. Nagaraj, Secretary of the
Taskar Town Branch, Sri A. C. K. Rama-
swami Chettiar, Balasubramaniam and
three other friends all of whom are closely
connected with the dynamic spiritual dissemi-
nation activities of this Branch centre at
Bangalore of which the Society's headquarters
is highly pleased. Sri Nagaraja and party
took keen interest in all the activities of the
Ashram and used to daily give their Bhajan

programme during the night Satsang at the Ashram. They were very much appreciated. The soulful Kirtans of Sri Nagaraj and the Tirupugal recited feelingly and with Bhav by Sri Balasubramanyam were highly elevating. The party was fortunate in being present to participate in the sacred Maha Sivaratri celebrations. Sri Swamiji Maharaj made befitting title-awards to these Divine Life workers, during the farewell function that was arranged in their honour the day previous to their departure. During this occasion Sri Gurudev spoke and expressed his keen appreciation and great admiration for the unique work which is being carried on by the Taskar Town Branch by Sri V. L. Nagaraj and his co-workers who were all like so many gems. Sri Gurudev compared Sri Nagaraj and his group to brother V. Srinivasan (Adhyatma Ratna) and his group at Durban, South Africa and said Bangalore and Durban were carrying on their work on similar lines.

It will be recalled that it was the Taskar Town Branch under the leadership of Sri V. L. Nagaraj that made the wonderful arrangements for Gurudev's Bangalore visit and programme during the eventful All-India Tour for spiritual awakening in 1950. The Bangalore programme was a most inspiring and memorable one.

Sri Vishwanath Bagh Satsang

A select Satsang-Bhajan-Kirtan programme was specially arranged at the Sri Vishwanath Bagh for the benefit of the Bangalore Branch party at Gurudev's wish. The Ashram Sivnanda Bhajan Mandali also participated at the invitation of Swami Shankaranandaji Maharaj who is in charge of the Bagh nowadays. A holy altar with tasteful floral decorations and the beautiful pictures of Lord Rama and of Pujya Gurudev was worshipped after a programme of Bhajan by both the visitors as well as the Ashram Mandali, Sankirtan and an inspiring talk by H.H. Swami Krishnanandaji Maharaj, Vedantakesari and by Swami Shankaranandaji Maharaj. Before the close of the programme Sri V.L. Nagaraj spoke on behalf of the Taskar Town Divine Life group. Expressing his joy at the rare blessedness of their one week's stay in the immediate divine presence of Sri Gurudev and seeking the blessings and good wishes of all monks of the Ashram for greater and greater progress, of their Branch work in the service of Gurudev's Mission having for its objects the ethical and spiritual welfare of all people. He gave a tribute to H.H. Swami

Shankaranandaji for the invaluable help and support that he has always been giving to the Kannada Publication work of their branch in their efforts to bring the life-transforming spiritual teachings of Sri Gurudev to the homes of all people in the Karnataka.

Sannyasa Deeksha Ceremony

The following persons were initiated into the holy order of Sannyasa by Gurudev H.H. Swami Sivanandaji Maharaj upon the most sacred Maha Sivaratri day:—(1) Sri Sivnanda Dasa (now Swami Om Tat Satananda Saraswati), (2) Br. Prem Chaitanya (Swami Premananda Saraswati), (3) Sri Patankar (Swami Sraddhananda Saraswati), (4) Sri S. R. Kelkar, retired Engineer of Indore (Swami Maha Sraddhananda Saraswati); (5) Mr. Michael Levien of Pretoria (Swami Brahmananda Saraswati), (6) Sri Ramanujam (Swami Nityananda Saraswati), (7) Swami Murugananda Saraswati, (8) Swami Jnanananda Saraswati, (9) Vidwan Kolli Kuurur Kilari (Swami Sivasankarananda Saraswati), (10) Swami Ramananda Saraswati, (11) Swami Mahadevananda Saraswati. The above now belong to the monastic order of the Dashanami Sannyasins in the Parampara of Jagadguru Adi Sankaracharya. The Viraja Homa rituals were performed by Poojya Pandit Sri Satchidananda Maithaniji. His Holiness imparted his invaluable spiritual admonitions to the new Sannyasins and blessed their monastic life.

Pada Pooja and Sadhu Bhojan

On the 18th February the devotees of the Taskar Town Branch performed holy Pada Pooja of Sri Gurudev. All the six members of their group participated in the Pooja which was conducted by H.H. Sri Swami Venkatesanandaji at Gurudev's Kutir. On that day the Taskar Town devotees were host to the entire Ashram and bore the expenses of that day's feeding through the Annapoorna Langar. The Prasad for distribution during evening Satsang that day was also provided by them.

New married Couples seek Gurudev's blessings.

Change of Ashram (the stages of life according to the Ashrama Dharma laid down by Manu) is always regarded as an extremely auspicious and holy event in a person's life as each such change marks a further progress towards the ideal and goal of life. The four Ashramas Brahmacharya, Grihastha, Vanaprastha and Sannyasa are socio-spiritual stages wisely formulated to facilitate the indi-

vidual's spiritual unfoldment and evolution towards ultimate perfection in God.

On the 24th February, Sri Swami Sivanandaji Maharaj received at the Ashram, Lt. Col. S.L. Rikhye (the noble doctor-devotee of Sri Gurudev) and his family. Col. Rikhye presented to Sri Gurudev his two sons Sri Amrit and Sri Ram who had recently married Sri Usha and Nandini respectively. Col. Rikhye prayed that his sons and daughters-in-law should embark on the household life with the blessings of Sri Gurudev who counselled them to serve each other and serve humanity and thus lead the divine life and attain God-realization.

On the 16th February Sri Gurudev blessed the newly married couple Sri Chandansingh Negi of Patna (Gadwal) and his bride Smt. Kishore of Phaldakot. The couple confronted Sri Gurudev just as he was entering his Kutir after returning from office. Sri Swamiji Maharaj promptly took his seat upon a chair in the outer verandah of his Kutir and after the young couple had prostrated at his feet and garlanded him he enquired about their welfare and advised them to lead life of virtue and devotion and active Karma Yoga too.

There was an amusing sight to this occasion as in another part of the same verandah beyond a wire partition, the Viraja Homa of the Sannyasa Deeksha was in full swing and the Mantras were heard and the shining shaven heads of Sannyasi candidates were visible from beyond the wire mesh. Gurudev humorously remarked, "Pravritti and Nivritti both seem to be progressing wonderfully in God's world. This is the Lord's mysterious Leela. Wonderful. This is all Maya's play." Then turning to Swami Chidananda who was standing by Sri Gurudev remarked, "You have become *pahadi purohit* I think. You supervised Yajnopaveet ceremony last month and now Chandu's marriage ceremony too. Ohji, will you officiate for his Sannyasa also?"

Chandansingh is one of the students maintained by the Ashram since his childhood having been a student of the Ashram Primary School before.

Another couple who sought Gurudev's blessings upon entering the second Ashrama namely Grihasthashrama where Sri Vasudeva Sharma and Smt. Madhuri Deyi Sharma after marriage which took place in the sacred premises of the local Satrugna Mandir on the 26th February. The newly weds approached Sri Gurudev with their devout *bhet* (offering)

and prostrated themselves, praying for His Ashirvada to lead an ideal life of virtue and worshipfulness. Sri Vasudev Sharma is employed in the Yoga-Vedanta Forest University Press as a compositor and Lino-operator.

Mahabharata Lectures

Sri Swami Sankaranandaji Maharaj of Sivananda Tapovanam (Sri Vishwanath Bagh) Rishikesh, is delivering a series of lectures during the night Satsang at the Ashram on the Mahabharata. On conclusion of these lectures, they will be published in book-form. Introducing him to the Sadhakas, Sri Gurudev remarked: "Swami Sankaranandaji is a unique personality. He is a scholar, and writer. And he combines in himself the spirit of dynamic selfless service and is ever ready to do any service—mannual or intellectual. He has translated many of my books into Canarese."

Title Awards

The following title awards were made by our Gurudev during the month of February.

Sri P. Subbaiah—B.H.Y.; Sri Ram Avatar Anand—Vidyakala Ratna; Sri Y. Mahalinga Sastriar—Jnana Bhaskara; Sri Sukumar Das—Yoga Asan Kushala and Guitar Jyoti; Sri V.L. Nagaraj—Guru Bhakti Ratna; Sri B.P. Balasubrahmanyam—Guru Bhakti Ratna; Sri A.C.K. Ramaswami Chettiar—Guru Bhakti Ratna; Sri B. Srikantiah—Guru Bhakti Ratna; Sri P. Vadivelu—Guru Bhakti Ratna; Sri R. Shanmugam—Guru Bhakti Ratna.

Music Performances

On 16th February Sri Vani Bai Ram of the A.I.R. gave wonderful music with fine devotional song during the holy Maha Sivaratri Satsang. Upon three occasions H.H. Sri Parvatikar Mahraj gave his thrilling instrumental music before the Satsang gathering during different days.

New Books

New books released during the past month up-to-date are: (1) Care of the Eyes, (2) Studies in Western Philosophy, (3) Practical Guide to Yoga, (4) Sivananda: Saint and Savant, (5) Sivananda Stotramala (Tamil), (6) Analects of Sivananda, (7) Conversations in Yoga (Tamil), (8) Yoga Sadhana (Telugu), (9) Yoga Questions and Answers, and (10) Sivananda Diary for 1958.

Visitors to the Ashram

Among visitors to the Ashram during this

period were the following :

Sri John Rogers, Australia ; Sri J.H. Mant (Australia) ; Baroness Elenore von Dungen, West Germany ; Dr. Shamsunder, Jammu ; Irving G. Troja Trinada, Rattanji H. Patel, Nairobi ; Sri T. Baijoo, Natal ; Mr. L.P. Maharaj, Transwal ; Sri Sita Paramanand, Delhi ; Capt. A.N. Palit, Miss. J. Moodley, Natal ; K. Varadaraja Naicker, Africa ; Dr. (Mrs.) Kagal, Smt. Bhagyalakshmi Sankaran, Sri Sivaraman (I.C.S.), Sri V. Rangachari, Sri N.V. Vaidyanathan, Sri J.C. Balla, auditor, New Delhi ; Si V.G. Shanker of Bangalore city, Kanniyalal M. Thacker & party, Patan (N.G.)

Medical Aid Work

The Sivananda General Hospital treated during the year 1957 a total number of 16,768 patients of which 11,086 were male cases and 5,682 were female cases. The cost of medicines only utilized in the hospital for the last year was Rs. 7,875.45 nP. Detailed figures will be given in the forthcoming issue.

Free Distribution

In the cause of Jnana Yajna, promotion of health and revival of Ayurveda H.H. Swamiji Maharaj freely distributed Ayurvedic medicines worth Rs. 11,622 through the Sivananda Ayurvedic Pharmaceutical Works during the previous year 1957.

Books and Periodicals Received

We are glad to acknowledge having received for review and opinion and in certain cases as presentation are the Yoga-Vedanta Forest University Library the following books:

Ashta Varga Phala and Ashta Varga Dasa by Nemmara N. Krishna Rau, P. 50, Rs. 2½; *The Talks of Sadguru Upasani Baba Maharaj* Vol. I, pages 650, Rs. 7.50; *India's Message of Peace*, pages 300, Rs. 5 ; *A Treatise on Tropical Therapeutics*, p. 705, Rs. 25 ; *Tropical Therapeutics*, pages 575 ; *Glossary of Indian Medicinal Plants*, pages 330, Rs. 8 ; *A Review of Work on Indian Medicinal Plants*, pages 300, Rs. 3 ; *Cultivation of Medicinal Plants of Jammu and Kashmir*, pages 93, *Aromatic Plant Resources of Jammu and Kashmir*, pages 28, *Self-knowledge (Atma Bodha)*, pages 228, \$2.50 ; *Abhinanda Grantha*, pages 210 ; *The Fundamentals of Well-being*, pages 16, Re. 1 ; *Song Sublime or Geetha*, pages 148, Re. 1 ; *Pilgrim's Travel Guide* by Sree Sita Rama Nama Sangh, Guntur.

Due to lack of space in the columns of the

present issue some of the above books will be reviewed in the April issue of the Divine Life Magazines.

The following journals have been received:

The *Tyagi* (Fortnightly) Organ of the Chinmaya Mission, price Re. 0.25 nP. 9 issues of the above from September 1, 1957 to January 1, 1958 being the first nine numbers of Vol. III of the *Tyagi* have been received from Bangalore. The *Light Divine*, the first issue of this new bilingual Tamil-cum-English spiritual journal of Sri Gnanananda Tapovanam of Tirukevalur. The *Astrological Magazine* for February 1958 (Raman Publications, Bangalore), *Prabuddha Bharat* for February 1958, *The Vegan* from London, Winter 1957 ; *Divya Jivan* (Gujarati) from Brahat Gujarat Divya Jivan Sangh, *Kanarese Divine Life* from Taskar Town, Homoeopathy Monthly February 1958) from Lucknow.

Reviews

(i) **ASHTA VARGA PHALA & ASHTA VARGA DASA**—by Nemmara N. Krishna Rau, Patri Nivas, 345, Chandavarkar Cross Road, Matunga, Bombay-19—Price Rs. 2-8.

A glance through the book will convince anyone that the author has brought together in simple language, the various rules and instructions on this branch of astrology from various books and authors.

The book is divided into 12 chapters, one for each of the Nava Grahas, and Sarva Ashta Varga, Lagna Ashta Varga and Ashta Varga Dasa. Visha Kanyaka Lakshana and Vandhya Lakshana are also included in Sukra and Guru Ashta Vargas, respectively.

A method of reproducing on graph, the times when majority of the planets travel on Subha Bindus and finding therefrom the lucky periods has been evolved by the author from his long experience in this line, which is highly commendable and worth a trial.

The book is packed with a lot of information on the subject not found in any single book or language.

"**ASHTA VARGA DASA MAARGAM SARVESHAM UTTA-MOTTAMAM**" says Mahrashi Mantreshwara. The method of finding out longevity of a native as enunciated by Mantreshwara, Gobeela and as given in Jataka Parijata Brihat Parasara Hora and Kerala Shastra are given in an easily understandable manner.

The book under review will be found useful by all interested in astrology, including professionals.

ANNOUNCEMENT

38th All India Yoga-Vedanta Conference

The Thirty-Eighth All India Yoga-Vedanta Conference and Sadhana Week will be held at the end of this month (March 1958) during the period of the Sri Rama Navami holidays. An inspiring and elevating spiritual programme of Morning Meditation and Prayer, Gita study, Yoga Practice, Sankirtan, Bhajan, Lectures and practical instructions upon Vedanta, Yoga, Bhakti, Spiritual Sadhana, Divine Life for busy people etc., will be conducted under the inspiring guidance of H.H. Swami Sivanandaji Maharaj from 27th March to 31st March, 1958.

Detailed programme will appear in the Yoga-Vedanta Forest University Weekly in the third week of March.

Statement about ownership and other particulars about newspaper **The DIVINE LIFE** magazine
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Dated 1st March 1958

Shiva Prem
Signature of Publisher.

YOGA THROUGH MUSIC

The Work of Ananda Nada Mandir

(Sri Leslie Shepard)

Sri Swami Sivananda has said that Music* is the quickest path to Realization. Many Divine Life Society members may not be fully aware of the musical activities which he has inaugurated at Ananda Kutir.

We are very blessed in having with us Sri Swami Parvatikar, one of the foremost musicians of India, who is teaching Yoga through music under the auspices of Sri Gurudev and by his grace.

Sri Swami Parvatikar has dedicated his life to music, and performs it only in temples or on religious occasions. He has been observing Mowna for several years and speaks only in the service of music and in singing the praises of the Lord.

At the suggestion of Sri Gurudev, he started Sri Ananda Nada Mandir at Rishikesh two years ago, and now teaches devotional singing and the playing of Sitar and Swara Mandal in the precincts of the ancient Sri Shatrughna Mandir. The Swami is the foremost authority on Swara-Mandal, a zither type instrument of great antiquity, and is pressing for its revival. Those who have been fortunate enough to hear him play at Satsang have been astounded by the celestial music which he conjures from his finger-tips! Under his guidance, students have been encouraged to construct their own instruments. Other students, from India and from abroad, are learning to play religious music on Sitar.

One of the most important activities of Sri Ananda Nada Mandir is the issue of the quarterly magazine "Nad Sudha." Through the pages of this journal, the

Swami seeks to revive the spiritual significance of Indian Music, and also spread knowledge of the best of foreign musical cultures. The magazine is largely in Hindi, but the current number contains three articles in English. There will be additional English articles in later issues, and if sufficient support is forthcoming, it may be possible to issue the English section as a separate magazine and widen distribution abroad, thus spreading knowledge of India's devotional music.

Sri Ananda Nada Mandir has set itself the task of reviving the true spirituality of music, by means of the Magazine and by increasing the scope of its own activities. It proposes to form a permanent Music Library of both books and gramophone records, to carry out original research in new musical paths, as well as train singers and instrumentalists in the best traditional religious music.

We need the enthusiastic co-operation and help of all devotees and friends in this great work. You can become a Patron or a Member of this Institute, which, under the guidance of Sri Swami Parvatikar can become one of the glories of India. You can also contribute articles in Hindi or English if you have specialized knowledge of devotional music; you can send us news and photographs of religious musical activity in your own district or from abroad. You can donate books or records.

By helping Sri Ananda Nada Mandir, you can play your part in furthering this great work of realization through music.

*"Realization Through Music" (current issue of "Nad Sudha")